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THEOLOGICAL ENCYCLOPEDIA

AN OUTLINE SKETCH

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J. PRESTON SEARLE, D.D.

JAMES SUYDAM PROFESSOR OF SYSTEMATIC THEOLOGY IN
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Chapter I.

Introductory Definitions and Divisions.

1. What is Encyclopedia?

Encyclopedia (instruction in a circle, or a circle of sciences) is an arrangement of the sciences and knowledges of men in order.

> *Note.* Real-encyclopedia is distinguished from encyclopedia by its use of the alphabetic order. It is the dictionary.

2. What is Theology?

Theology is the science of that which may be known of God.

Theology is the science of that which may be known of God, including His Being, attributes, and the mutual relations of Himself and His creatures, as He has manifested Himself in Creation, Providence, and Redemption.

Theology is the orderly statement of the sum of our knowledge of God and of His relations.

3. What is Theological Encyclopedia?

Theological encyclopedia is a department of universal encyclopedia, and as this latter exhibits the contents of knowledge generally, so does the former exhibit the contents of theological knowledge. (Hagenbach, p. 1.)

Theological encyclopedia is a general introduction to

all the divisions of theology, together with an account of all the relations between them. (Strong, p. 22.)

Encyclopedia of theology is that branch of the theological science itself, which presents a summary view of what is embraced in theological knowledge. It explains the inner organization of the science of theology, and maps out its divisions as a grand whole, and shows them in their relations to one another. Its design is not so much to teach theology, as to show where you find theology taught. (Weidner, p. 1.)

Theological encyclopedia is a survey of all the departments of theology, with a statement of what has been accomplished in each. (Crooks and Hurst, p. 7.)

Theological encyclopedia is an account or outline of the different branches of theology in their organic relations and connections.

4. What is Methodology?

Methodology is applied encyclopedia.

Methodology is the scientific plan of investigating any department of knowledge.

5. What are the aims of Methodology?

To furnish a plan of study, based on the relation of the topics to be considered; and to indicate the names of the best books and aids of all kinds.

Note. For illustrations of practical methodology in connection with Theology, see Dr. Woodbridge's Analysis of Theology, p. 3, or Strong's Systematic Theology, p. 27.

6. Give an outline of the History of Theological Encyclopedia.

As a well defined science, theological encyclopedia is modern. We find its beginnings however as early as the fourth century, in the writings of Chrysostom and Augustine. It was but slightly developed previous to the Reformation, in the form of introductions to the study of the Scriptures, or as fragments of crude attempts at making a general encyclopedia.

In the Reformation period, Erasmus; from the Lutherans, Melancthon; and from the Reformed, Bullinger, gave a new impulse to the science. In the latter half of the sixteenth century, Andreas Gerhard, professor at Marburg, brought about a distinct advance in the classification of the subject matter of the science. The name, now universally applied to it, was first used in the latter half of the seventeenth century. In the first half of the nineteenth century, a new era was introduced by Schleiermacher. In 1833, Hagenbach issued a work which has maintained itself ever since as a most useful manual on the subject, although Harless, Pelt, Räbinger and Zoeckler among the Germans, Doedes among the Dutch, Kienlen in France, and Reuterdahl of Sweden, have produced books exhibiting features of special value. A very recent continental writer is Dr. Kuyper of Holland.

The history of theological encyclopedia in our own language is exceedingly brief, and will be embodied in the answer immediately following this one.

7. Give the names of some English writers on Encyclopedia and Methodology.

a. Among the earlier writers are:

Marsh, Lectures on the Systematic Arrangement of the Science of Divinity.

Bickersteth, The Christian Student.

Williams, The Christian Teacher.

Note. These treat of this department of theological literature partially or incidentally.

b. Among modern writers are:

Crooks and Hurst.

Weidner.

McClintock (Incomplete.)

Schaff.

Drummond.

Cave.

Note. All these modern writers excepting the last three are based on Hagenbach. The Propædeutic of Schaff is an independent and valuable work.

8. What is Religion?

(Derived by some from *relego,* I read again, I ponder carefully; hence the careful pondering of divine things, reverence for God. By others, derived from *religo,* I bind back.)

Its meaning in theology, is the obligation to serve God. It includes two parts:

1. *Objectively.* The claims of God, arising from His nature, and from the mutual relations of Himself and His creatures, and manifested to men in His works, laws, etc.

2. *Subjectively*. The recognitions of these claims by men, implying knowledge, and the disposition to fulfil the obligations these claims create.

(Woodbridge, p. 18.)

Religion is the personal communion of man with the object of his worship, in the relations of dependence, veneration, and accountability.

It is in general (on the subjective side), man's attempt to restore, at least in part, the original and lost relation between God and man, to bind back his soul unto God. It is made thus in the spheres of the intellect, the emotions, and the will.

9. What is the Christian Religion?

It is the fruitage of a divine purpose, fully to restore the original and lost relation between God and man. It is a monotheistic religion, the distinctive element of which is redemption from sin through a divine-human mediator.

10. What are the advantages of the study of the Non-Christian religions?

We gain proof of the universal religious instinct; learn how best to offer Christianity to their adherents; and by comparing them with Christianity, we gain abundant proof of its superhuman character and infinite superiority in its adaptedness to human needs.

Note. The study of Comparative Religion is a modern science.

15. What was Schleiermacher's division of Theology?

I. Philosophical, embracing—

1. Apologetics. (Christianity defended against all other systems.)

2. Polemics. (One system of Christian faith defended against all other Christian systems.)

II. Historical, embracing—

1. Exegetics. (The knowledge of Primitive Christianity.)

2. Church History. (The earthly career of Christianity.)

3. The present state of Christianity,

a. As to doctrine and dogmatic theology.

b. As to extension and church statistics.

III. Practical, embracing—

1. Church Service. This includes Liturgy, Worship, Homiletics, and Pastoral Care.

2. Church Government,

a. As to internal relations.

b. As to external relations.

16. What is the division of Theology usually adopted?

I. Exegetical Theology.

II. Historical Theology.

III. Systematic Theology.

IV. Practical Theology.

Note. These divisions, it must be remembered, are only relative, for in every department of theological study, all the others are involved.

Chapter II.

Exegetical Theology.

17. What is Exegetical Theology?

Exegetical Theology is that branch of theology which treats of the explanation and interpretation of the Holy Scriptures. It therefore includes exegesis itself, and the auxiliary sciences which aid this exegesis or its application.

18. What are its results?

Its results appear in Biblical theology, which will be defined later. (See question 59.)

19. What are the sciences directly auxiliary to Exegetical Theology?

1. Biblical Philology.
2. Biblical Archeology.
3. Biblical Introduction, General and Special, including Biblical Criticism, Textual or Lower, and Historical and Literary, or Higher.
4. Biblical Hermeneutics, including hermeneutics proper, and exegesis.

20. What is Biblical Philology?

Biblical Philology is the study of the original languages of the Holy Scriptures: viz., Hebrew, and Aramaic, with the cognate languages, Syriac, Arabic, Ethiopic, and Assyrian, in the Old Testament: and in the New Testament, the contemporaneous popular Greek

of inscriptions and papyri, the Hellenistic and the Cognate, Classical Greek.

21. What is Biblical Archeology?

It is the science of sacred things, as over against sacred words. It includes:

I. Scriptural Epigraphy.

II. Scriptural Geography.

1. Political.
2. Physical.
   a. Topography.
   b. Geology.
   c. Flora and Fauna.

III. Scriptural Ethnography.

1. Laws.
2. Usages.
3. Employments, especially agriculture.
4. Worship.
5. Government.
6. Literature.

22. What is Biblical Introduction? (Isagogics.)

It treats of the origin and history of the canon, and the text, both as a whole, and in their separate parts. It is divided into Old Testament Introduction and New Testament Introduction, or into General and Special Introduction.

23. Of what does General Introduction treat?

1. Of the Canon in its origin, extent, arrangement, and preservation.

2. Of the Text in its languages, manuscripts, versions, and critical editions.

24. Of what does Special Introduction treat?

It inquires into the authenticity, integrity, and preservation of the individual books, and in addition, deals with the history of their authors, the design, plan, form, and style of their works, and with the date, place, and circumstances of their composition.

25. What is the Canon of Scripture?

It is a collection of documents relating to religion and its history, dating from different periods, and written by different authors, given of God, and therefore authoritative, for the enlightenment and direction of Christian faith and life; and thus distinguished from the Apocrypha and all other human writings.

26. What are the Canonical Books of the Old Testament?

27. When was the Canon of the Old Testament completed?

The completed canon of the Old Testament appears, for the first time, after the captivity. The traditional view is that Ezra (Middle 5th Cent. B. C.) and Nehemiah took measures for collecting the different books. This tradition is derived from Josephus. It is doubted, but has not as yet been disproved by modern criticism.

28. What is the History of the Canon of the New Testament?

The earliest constituents of this in point of composi-

tion were the Epistle of James and the Pauline epistles, those to the Thessalonians being the oldest. To these were gradually added the gospels and the catholic epistles. Their formal, general recognition as part of the canon was not coincident with their production or even parallel with it. The Gospels, the Book of Acts, and the Pauline Epistles were first regarded as canonical. Opinion was long divided as to the canonicity of the Apocalypse, some of the catholic epistles and a few of the New Testament Apocrypha (*e. g.,* The Shepherd of Hermas and the Epistle of Barnabas). The canon was gradually formed by a concensus of scholarly and devout opinion finding expression in the action of councils. (The last, Carthage, 397 A. D.) The religious disposition recognizes its formation as providential, though not necessarily miraculous.

29. What are the Canonical Books of the New Testament?

30. What is to be said of the Old Testament Apocrypha?

These books are fourteen in number. Eleven were pronounced canonical by the Romish Council of Trent (1546). They are of value for their intrinsic beauty and excellence, and the light they throw upon the interpretation of the Old Testament prevailing in the Jewish church in the era before Christ.

31. Why are these Books held to be Apocryphal by Protestant Christianity?

Because they never were regarded by the Jewish church as belonging to the sacred books, and hence were not a part of the Old Testament Scripture to

which the Lord Jesus Christ gave his endorsement. Moreover, they do not claim to be inspired and were written after the cessation of prophecy.

32. Why must the Old Testament be studied by the New Testament believer?

1. Because the monotheistic principle, and plan of salvation of Christianity are grounded in the Old Testament.

2. Because modes of thought and expression in the Old Testament furnish the only means of comprehending the New.

3. Because the Old Testament contains large portions, having immediate and didactic value for all Christians, and possesses all the authority of divine revelation.

4. Because of the unity of the two Testaments in divers developments. There is in both an indissoluble web of prophecy and fulfilment, of substance and shadow, that makes it impossible to separate the two. Augustine says, *"In veteri Testamento, novum latet; in novo Testamento, vetus patet."*

33. Name some Points of Difference between the Old and New Testaments.

1. In respect to the periods of time covered in their production. The one embraces many centuries; the other, a single generation.

2. Their difference in scope. The one is historical largely, embracing many peoples; the other, only slightly so, and relating chiefly on the one hand to a

single personality, God manifest in the flesh, and on the other, to the inner man, his capacity and needs, his subjection to sin, and his deliverance.

3. The one refers to a single nation; the other, to the establishment of a kingdom among the whole human race.

34. What are the Divisions of the Contents of the Old Testament frequently met with?

I. The Hebrew Division.

A. The Law: the five books of Moses.

B. The Prophets.

1. The Former Prophets: Joshua, Judges, Samuel, Kings.

2. The Latter Prophets: Isaiah, Jeremiah, Ezekiel, the Twelve.

C. The Kethubhim (Hagiographa).

1. Great Poetical Books: Psalms, Proverbs, Job.

2. Meghilloth: Song, Ruth, Lamentations, Ecclesiastes, Esther.

3. Remaining Historical Books: Daniel, Ezra, Nehemiah, Chronicles.

II. The Septuagint Division. (Followed in English Bibles.)

1. Historical Books: Genesis-Esther.

2. Poetical Books: Job-Song.

3. Prophetical Books: Isaiah-Malachi.

35. Why is a Knowledge of the Hebrew indispensable to the Exegetical Study of the New Testament as well as of the Old?

1. The quotations from the Old Testament in the

New, can only be properly understood when compared with the original.

2. The New Testament is full of Hebraisms, as to words, constructions, and metaphors.

36. What is the Language of the New Testament, and what are its Elements?

The popular Greek of the day, found in papyri and inscriptions, and Hellenistic Greek, a dialect employed by the Jews of Alexandria, by Josephus, Philo, the writers of the Old Testament Apocrypha, and the Septuagint translators. Its elements are Greek, Jewish, and in the New Testament, Christian.

Note. The relative proportion of these elements differs with different authors.

37. What is Textual or Lower Criticism?

It is that critical process which seeks to approximate the original autograph by the comparison of manuscripts, versions, and quotations. It thus seeks to restore the very words of the sacred writers.

38. What is Historical or Higher Criticism?

It is that critical process which seeks to determine the date, authorship, integrity, purpose, and credibility of individual books or parts of books by the examination of the books themselves and contemporary literature. (Raven.)

"It is the discovery and verification of the facts regarding the origin, form and value of literary productions upon the basis of their internal characteristics and contents." (Zenos.)

39. Give an Outline of the History of Criticism to the middle of the 17th Century.

First Period, the Patristic.

The text of the Old Testament engaged the attention of the Massoretes, Jewish scholars, whose principal school flourished at Tiberias in the beginning of the sixth century. They compared the codices, noted the various readings (Keri and Kethibh), and even numbered the words and syllables. To them we owe the vowel signs, accents, and other pointings.

Origen (185-254), among Christians, first did critical work. He compared the Greek versions of the Septuagint, of Aquila, Theodotion, and Symmachus, with the original Hebrew.

Jerome (340-420) improved the existing Latin version, and published one of his own, the Vulgate, which became the authoritative version of the Western Church.

The New Testament was gradually collected in this period. The originals are no longer extant. The earliest manuscripts date from the fourth century only. The copies made for the use of the church were too frequently made without critical care.

Second Period, the Medieval.

But little was done for criticism during this period. Alcuin (802) improved the Vulgate by command of Charlemagne.

In the thirteenth century, Cardinal Hugo de St. Caro divided the whole Bible into chapters. (The division of the Old Testament into verses was the work of much earlier Jewish writers.)

Third Period, from the Reformation.

The New Testament was divided into verses by Robert Stephanus in the sixteenth century.

The Complutensian Polyglot (1522), followed by those of Antwerp (1572), Paris (1645), and London (1656), critical collocations of the text and versions, added new and rich facilities for critical study.

Erasmus (1467-1536) issued the first critical edition of the New Testament.

Although the Reformation awakened a spirit of general inquiry, the fundamental Reformation principle of the supreme authority of the Scriptures had a tendency to check the development of criticism.

From the middle of the seventeenth century the history of the Lower and that of the Higher Criticism become distinct, and will be separately traced in the answers to the following questions.

40. Give an Outline of the History of the Lower or Textual Criticism since the middle of the 17th Century

I. Of the Old Testament.

The publication of the polyglots furnished the material for textual criticism. In the following period several critical editions were published containing readings collected from many manuscripts. The best are those of Athias (Amsterdam 1661-7), Vander Hooght (Amsterdam 1705), Houbigant (Paris 1753), and Kennicott (Oxford 1776-80). De Rossi published his Variae Lectiones separately (Parma 1784). The best recent editions are those of Hahn, Theile, Baer

and Delitzsch, and Ginsburg, all of which are based upon that of Vander Hooght. A careful examination of many hundred manuscripts shows them to conform in the main to a common original called the Massoretic Text which was fixed even before the Massoretes. Old Testament manuscripts are not so numerous nor so old as those of the New Testament, but exhibit far fewer variations. Quotations from the Fathers and three of the ancient versions, the Vulgate, the Peshitta and the Targums give back substantially the same text. The Septuagint and the Samaritan Pentateuch, however, differ considerably. John Morinus (died 1659), and many since his day have elevated the Septuagint and the Samaritan Pentateuch above the Massoretic Text, but the care with which the original has been preserved and the corruption of the Septuagint and Samaritan text make this method unscientific. Certain recent writers have attempted a reconstruction of the text to make it conform to a certain metrical or strophical structure, and many commentators arbitrarily alter the text to assist in its interpretation. Such processes are too subjective to be reliable. (Raven.)

II. Of the New Testament.

In 1633 the Elzevirs of Leyden published a text of the New Testament based on a few late manuscripts which they called the *Textus Receptus*, practically our Authorized Version.

Dr. John Mill (1707) collected and collated manuscripts, ancient and modern, some of them differing widely from this so-called *Textus Receptus*. Bengel

(1687-1752) classified the authorities into two groups, the ancient, which were few in number, and the later, which constituted the bulk of authorities and corresponded to the *Textus Receptus*. Griesbach (1745-1812) subdivided Bengel's single ancient group into two, making three in all.

Lachmann (1793-1851) broke with the *Textus Receptus* altogether. He printed, without giving attention to groups, what he thought the most ancient text attainable. Tischendorf (1815-1874), the greatest discoverer and collator of New Testament manuscripts, did no grouping. Like Mill, and many others, his labors were chiefly valuable as affording materials for the investigations of others. Westcott and Hort (1881) classified all known authorities into four groups, called the Syrian, Alexandrian, Neutral, and Western,* on the principle that similar readings imply similar origin, and since four different kinds of resemblance were found in each of these four groups, each member of the group must be related to the other as common descendants of a common ancestor. Thus the matter was greatly simplified, and instead of determining the special value of each of the thousands of manuscript descendants, it was only necessary, having ascertained

* The names given to the four groups or types of text are not satisfactory. For instance, there are manuscripts in the Syriac language which do not resemble and therefore do not belong to the so-called Syrian group, and there are manuscripts made in the East that do resemble and therefore do belong to the so-called Western group. Efforts to rename the groups have not been wholly successful.

the value of the four manuscript ancestors, to find to which of them each individual manuscript descendant belonged, and its own value would thus be known. This is called the *genealogical* method.

One of these groups, the Syrian, the latest, and, according to Westcott and Hort, the least reliable, is practically the basis of our Authorized Version. Another, the Neutral, one of the three earlier or pre-Syrian groups, and supposed by Westcott and Hort to give the purest text of the three, practically corresponds with our Revised Version.

Though serious exceptions have been taken to Westcott and Hort's methods and conclusions of late, owing chiefly to new evidence and learned investigations in connection with the so-called Western group, which Westcott and Hort regarded with great disfavor, their system is still the standard by which textual critics record their agreements or disagreements. It still represents the best working theory in the formation of a correct text. (Gillespie.)

41. Give an Outline of the History of the Higher Criticism.

I. Of the Old Testament.

The modern Higher Criticism dates from Spinoza (1632-1677), who denied that Moses wrote the Pentateuch and made Genesis-Kings a late compilation, probably by Ezra. Richard Simon (1638-1712), a Romish priest, affirmed that although Moses wrote the Pentateuch, the Hebrew prophets recast it into its present form. Jean Astruc (1753), a profligate French

physician, promulgated the theory that Moses made use in Genesis of older documents, characterized by different divine names. This idea was developed by Eichhorn, the so-called "Father of the Higher Criticism" (1782).

This divisive principle has been greatly enlarged and applied to other Old Testament books by De Wette, Ewald, and others.

A revolt in favor of the older views was led by Hengstenberg (1802-1869) and Keil (1807-1888). In 1878 Wellhausen applied to all the Old Testament literature the principles of evolution. These views are still widely prevalent, and have been advocated by Kuenen (1828-1891), Robertson Smith (1846-1894), Driver, and many others. (Raven.)

II. Of the New Testament.

A convenient summary of this history is that of Zenos (Elements of Higher Criticism, pp. 229, et seq.). Four phases are indicated—

1. The Deistic Phase. Denies inspiration. Advocates: J. S. Semler, J. G. Eichhorn, Bretschneider, and others. Opposed by Kleuker, Hug and others.

2. The Mystic-Rationalistic. (Mediating.) Would separate the religious and moral in the Scriptures from the historical. The founder of this school was Schleiermacher. It developed into wings, the Naturalistic being advocated by De Wette, Credner, and others; the Evangelical by Hermann, Olshausen, and Neander.

3. The Tübingen. (Tendency Criticism.) This rested on the Hegelian theory of development, through

thesis, antithesis, synthesis, or action, reaction, compromise. The Scriptures are the resulting record of this conflict. The author of this phase was Ferd. Ch. Bauer. He had many followers and many opponents. The movement lapsed into pure rationalism but taught criticism the value of the historic method.

4. The Scientific-Evolutionistic Phase. The current phase.

The main controversies of the present day have to do with the sources of the synoptic gospels, Acts and Revelation, the genuineness of John and some of the epistles, and the relations between the teaching of Jesus and that of the apostles.

The destructive school is represented by Schmiedel and Van Manen, who leave but a few shreds of the gospel narrative and teachings and deny the Pauline authorship of the epistles usually ascribed to him. The Dutch school of critics has been conspicuously radical in its treatment of the New Testament.

Many scholars like Harnack and Professor Drummond, while rejecting the miraculous and supernatural elements, have confirmed traditional views as to the authenticity and genuineness of the books of the New Testament.

More or less conservative living scholars are Bernhard Weiss and Theodore Zahn, Professor William Sanday and Professor W. M. Ramsay, with many other British and American Scholars.

The Higher Criticism in both the Old and New Testament fields has to rid itself of much that is arbitrary

and subjective, not to say purely conjectural, before it can claim to be truly scientific and rightfully to speak with indisputable authority.

42. What is the Province of Biblical Hermeneutics?

It treats of the principles on which Scripture is to be explained.

Note. The general statement of these principles will be made in other lecture rooms.

43. What is Grammatical Interpretation?

It is seeking the sense of Scripture by the aid of philology and grammatical criticism simply.

44. What is Grammatico-Historical Interpretation?

It is seeking the sense of Scripture by the aid of grammatical criticism, and Biblical Archeology in its various branches.

45. What is Allegorical Interpretation?

When a further sense than that which is literally conveyed in the words of the record, is sought, the interpretation is called allegorical.

46. What gives Hermeneutics especial Value in connection with Biblical Study?

The poetical, symbolical, or national character of many parts of the Bible, the remote age in which it was composed, the individual matters to which it alludes, and the fulness of its moral and spiritual significance.

47. Outline the History of Interpretation.

First Period, the Patristic.

The first exposition of the Bible was entirely practical. The acquaintance of the Jews, especially of Alexandria, with the wisdom of the Greeks, led them to attempt the discovery of a profound Gnosis beneath the humble guise of their Scriptures. This was the beginning of the allegorical interpretation, of which Origen became the chief exponent, and which, even in his day opposed by the more sober school of Antioch, after his day, diminished in its prominence but did not disappear, existing alongside the historico-theological interpretation, even in such a writer as Augustine.

Second Period, the Medieval or Scholastic.

In the close of the patristic period, the churchly, or traditional school arose and became the generally dominant school throughout the scholastic period, aided by the prevailing ignorance of the Scriptures.

Rabbinical interpretation of the Old Testament expanded into an extensive literature. The revival of interest in the Hebrew, and reviving knowledge of the Greek, prepared the way for the Reformation period.

Third Period, from the Reformation.

Luther looked far beneath the traditional interpretation, but manifested a distinct spiritualizing tendency. Melancthon and Zwingli were aided by their larger classical learning. Calvin was preeminently keen and precise, and his pupil, Beza, was a worthy follower.

The Lutheran exegesis soon came largely under the influence of confessional teaching. That of the Re-

formed was exposed to the same danger but in a less degree, while the Arminians laid especial stress upon the grammatico-historical principle.

Rationalistic (Neological) exegesis appeared, seeking to explain out of the Bible its miracles and mysteries. Kant endeavored to separate theological from ethical interpretation. The rationalistic school became more strictly scientific, and against this the orthodox party were led to point out the underlying sense of Scripture, not by ignoring grammatical and historical facts but by ascending to a loftier and more far-reaching point of view. This is the aim of that party to-day.

48. What is Exegesis?

It is applied hermeneutics. It is the art, for which hermeneutics the science, lays down the theory.

Chapter III.

Historical Theology.

49. What is Historical Theology?

It is the record of the use made by the church in the successive periods and every phase of its life, of the products of exegetical theology, including sacred history and Bible doctrine.

50. What are its Chief Divisions?

a. In the order of time, into—
   1. Sacred History.
   2. The History of the Christian Church.

b. With respect to the nature of its contents, into—
   1. The History of the Church's Life.
   2. The History of the Church's Thought.

51. What does Sacred History include?

a. As to the Life of the Church, it includes—
   1. The History of the Old Testament Church.
   2. The Life of Christ.
   3. The History of the Founding of the Christian Church by the Apostles.

b. As to the Thought of the Church, it includes—
   Biblical Theology.

52. What then is the Definition of Sacred History?

It is the history of the life, Leader, and thought of the church in both dispensations, as far as it may be derived from inspired sources.

53. What are the chief Subdivisions of the History of the Old Testament Church?

1. Preparatory Period. Adam to Abraham.
2. Patriarchal Period. Abraham to Moses.
3. Theocratic Period. Moses to Samuel.
4. Development Period. Samuel to the Exile.
5. Period of the Decline. Exile to the Incarnation.

54. What are the Sources of this History?

I. The canonical books of the Old Testament.

II. Secondary Sources—

1. The Old Testament Apocrypha.
2. Josephus.
3. Monumental Sources. Egypt, Babylon, Assyria, Palestine.
4. Heathen writers; *e. g.,* Herodotus and Tacitus.
5. Early Christian writers, especially Eusebius.

55. What is to be said of the life of Christ as a Department of Sacred History?

It is the central glory of it all. It is the consummation of the history of the Old Testament church; the head of the New Testament church history; the abiding model of the church's life; the soul of its apologetics, dogmatics, ethics, and practical theology.

56. Whence is it derived, and how far is it properly Church History?

It results from an exegesis of the Gospels, which do not contain exact and complete biography, but only memorabilia of the life; and it is church history, only in so far as the human life of the Christ is concerned.

57. Outline the History of this Department of Sacred History.

Biographical effort began in the early centuries, with an external collocation of sources.

The productions of the Middle Ages were uncritical, and legendary, finding their extreme illustration in the passion-plays.

After the Reformation, the dogmatic element predominated for a time. Then the divine side of Jesus' life absorbed attention.

The appearance of the Wolfenbüttel fragments led to a more critical treatment. Rationalism reduced biography almost to the level of natural history and to parallels between the life of Christ and other lives; e. g., that of Socrates. Strauss in Germany and Renan in France sought to reduce the Gospel narratives to myth and romance.

These negative and destructive and biased efforts led to the development of a positive and critical and sound biography; e. g., Hase, Keim, Pressense, Geikie, Edersheim, etc., which embraces now scores of writers.

58. Where do we find the Materials for the History of the Founding of the Christian Church?

1. Chiefly in the book of the Acts of the Apostles, although the record of the call to discipleship, the glimpses given of the individual character of the disciples, and the instruction given them by the Christ, contained in the four Gospels, and the scattered statements of their efforts and the results found in the Epistles and the Apocalypse, belong to this history.

2. Early Christian tradition, though this source is one of exceedingly doubtful value.

59. What is Biblical Theology?

It investigates the teaching of each writer and of each book as to individual doctrines, in the historical order of these teachings.

60. What is the Aim of Biblical Theology?

It aims to exhibit the thought of the church, within the limits of sacred history as recorded in Scripture; or in other words, to represent the religious ideas and doctrines which are contained in the Bible, in the historical order of their communication and development.

> *Note.* Biblical theology is placed somewhat arbitrarily in historical theology on account of the essential character of its historical element. On account of its large exegetical element many encyclopedists treat it as a department of exegetical theology while its vital relationship to systematic theology is also obvious.

61. Upon what does Biblical Theology rest?

As a historical science, Biblical theology rests on the results of a grammatico-historical exegesis, but it must view the Old Testament in the light of the completed revelation of God in Christ, for which it formed the preparation;—must show how God's saving purpose, fulfilled in Christ, moved through the preliminary stages of the history of the revelation.

62. What is the best Division of the Biblical Theology of the Old Testament?

That of Oehler; viz.,

Part I. Mosaism.

1. The history of revelation from the creation to the occupation of Canaan.

2. The doctrines and ordinances of Mosaism.

Part II. Prophetism.

1. The development of the theocracy from the death of Joshua to the close of the Old Testament revelation.

2. The theology of prophetism.

Part III. Old Testament wisdom.

63. What is the usual Division of the Biblical Theology of the New Testament?

1. The teaching of Jesus.

2. The Petrine type of doctrine. Acts, 1 and 2 Peter, James, Jude.

3. Paulinism.

4. The theology of John.

> (We must not forget, however, that beneath all these forms lies the unity of the Revelation of Salvation; that they are but slightly discriminated sides of the one great system of truth, mutually involving and interpreting each other.)

64. Outline the History of Biblical Theology.

The use of proof texts, constituting the genesis of Biblical theology, is as old as theology itself, and so dates back to the Fathers.

Retrogression rather than progress even in this use, characterized the scholastic (Medieval) period.

The Reformation revived this use but still in connection with ecclesiastical dogmatics.

Expositions of texts and passages began appearing toward the close of the sixteenth century.

The pietistic movement gave a new impulse to the nascent discipline, although in a practical rather than a scientific direction.

Its present name came into use in the historic sense, in the eighteenth century.

Rationalism developed the scientific form, in which the supra-naturalists have since greatly developed the science itself.

The comprehensive task of showing the historical nexus between the Old and New Testaments, point by point along the whole range of Scriptural doctrines yet remains largely to be accomplished.

65. With what does Church History have to deal?

With the church of the New Testament dispensation in its aspect as the visible church as over against the invisible church, although the life of the latter is ever acting most powerfully upon the former; and with certain other sciences auxiliary to church history.

66. What are the possible Methods of the Division of Church History?

1. According to the successive centuries of the church's life. (Formerly used, but now generally abandoned.)

2. According to great epochs. (e. g., Conversion of Constantine, Overthrow of Roman Empire, the Reformation, etc.)

3. According to topics. (e. g., Extension, Persecutions, Cultus, etc.)

4. Along national lines.
5. Since the Reformation along denominational lines.

Note. Of these, probably the preferable is the division according to epochs, which also keeps in view subordinately the last three methods.

67. Outline the History of Church History.

The first work extant is that of Eusebius (324), who, however, availed himself of the labors of Hegesippus (about 150).

He was followed by Socrates, Theodoret, and others in his own century, by Philostorgius in the fifth century, and Theodorus and Evagrius in the sixth.

The Latin church did less than the Greek. Eusebius was translated by Rufinus. The greatest names are those of Gregory of Tours (595), the Venerable Bede, of England (735), and Adam of Bremen (1076), (Scandinavian church history). Uncritical martyrologists and legend writers are numerous.

After the doctrinal storms following the Reformation had in part been stilled, a number of Lutheran theologians under the lead of Matthias Flacius (Illyricus) (1575) undertook a diffuse church history arranged by centuries and also by rubrics. (The Magdeburg Centuries.) It was polemical with reference to the errors of Rome, and so called forth the "*Annales Ecclesiasticæ*" of Baronius (1607). The work of Höttinger (1667) is the Reformed Church counterpart of these great works.

Mosheim (1755) rescued church history from the denominational uses to which it had been put since the

Reformation and gave it standing as an independent science.

Rationalism tended to reduce it to a history of human folly.

Neander, the father of modern church history (1850), sought to make it again a history of the demonstration of the divine power in Christianity. Hase followed with a more authentic portrayal of its external features.

Modern writers are Kurtz (Lutheran), Schleiermacher (brilliant sketch), Bauer (philosophical), Milman, Schaff, Fisher, Woodbridge, Moeller, Sheldon, and Newman.

68. What are the Sciences auxiliary to Church History?

They are: I. Material. II. Instrumental.

I. Material.

1. General history of the world, particularly as connected with the history of religion, philosophy, the sciences, and of art.

2. The geography of the church.

3. The chronology of the church.

II. Instrumental.

1. Acquaintance with the languages necessary for the study of sources. (Ecclesiastical philology. Ecclesiastical Greek and Latin especially. All languages eventually.)

2. The antiquarian skill needed in judging of the value of sources, monuments, and documents. (Church diplomatics. Bulls, briefs, charters, patents, coins, seals, heraldry, etc.)

69. What special Divisions of Church History connect it with Systematic Theology?

1. History of doctrine.
2. Patrology.
3. Symbolics.

70. What is the province of the History of Doctrine?

The scientific delineation of the gradual unfolding, establishment, and development of the Christian faith, in its several dogmas, and in its systems of dogmas. It is the history of the thought of the church subsequent to the close of Biblical Theology.

71. What is Patrology?

That part of historical theology which deals with a more accurate acquaintance with the lives, the writings, and the doctrines of the great teachers and leaders of the early church.

Note 1. Gregory the Great (604) in the West, and John of Damascus (754) in the East, are considered the last of the Fathers by Protestants. Roman Catholics carry the series down to the thirteenth century, including the Doctors, who were ecclesiastical teachers rather than leaders.

Note 2. Patristics is a branch of patrology, and has to do only with the writings of the Fathers, and with these only in so far as they contribute to the body of Christian doctrine.

Note 3. Patrology is a fertile field for the student and preacher.

72. What is Symbolics?

The science of the rise, the nature, and the contents of the public and formal confessions of the church.

Chapter IV.

Systematic Theology.

73. What is Systematic Theology?

Systematic Theology is the systematic and connected presentation of Christian doctrine in its relation both to faith and morals.

74. On what Grounds does Christian Doctrine demand Systematic Construction?

1. The organizing instinct of the human mind. Theology is a rational necessity.

2. The fact that a truth becomes complete in its practical significance and power, only when comprehended in its relations and proportion to other truths.

3. The importance to the preacher of definite and just views of doctrine. Without these he cannot successfully discharge the teaching function which makes so large and so vital a part of his work.

4. On the direct and indirect injunctions of the Scriptures. John v. 39; 1 Cor. ii. 13; Col. i. 27; 2 Tim. iv. 2; Matt. xiii. 52; Eph. iv. 11; 1 Tim. iii. 2; 2 Tim. ii. 15; Titus i. 9; the entire Epistle to the Romans.

75. What are the main Subdivisions of Systematic Theology?

1. Apologetics.
2. Dogmatics.
3. Ethics.

4. Polemics.
5. Irenics.

Note. In the instruction of this room, apolgetics, polemics, irenics, and dogmatics will be treated in connection with each other.

76. What is Apologetics?

Apologetics is the defense of Christianity as the only true religion, against all Non-Christian systems of faith and against positive infidelity.

77. Outline the History of Apologetics.

First Period, the Patristic.

Apologetics begins in the defense made by the apostles before judicial tribunals.

It soon became offensive as well as defensive. The earliest apologists represented heathenism in its emptiness, Judaism in its insufficiency, and Christianity in its greatness and unique character.

The first apologies by Aristides, excepting fragments, and by Quadratus, are lost. So also are those of Melito, Miltiades, and Claudius Apollinaris, save as fragments are quoted in Eusebius. The oldest, complete, in our possession, are two by Justin Martyr (middle of second century). Then followed Tatian, Athenagoras, Theophilus of Antioch, Hermas, Origen, and Clement among the Greeks; and among the Latins, Tertullian, Minucius Felix, Cyprian, Arnobius, and Lactantius.

Athanasius and Cyril of Alexandria also wrote apologetic works and Augustine the great work, "The

City of God," at once an apology and a system of doctrine.

Second Period, the Medieval.

Apologies in this period were directed as in the first one, against Judaism and paganism, and in addition, against Mohammedanism and philosophic skepticism. The chief writers were Agobard of Lyons (*vs.* Jews), Abelard, Aquinas, Marcilius Ficinus, and Savonarola.

Third Period, from the Reformation.

Polemics for a time almost absorbed the controversial energies of the church.

Grotius, however, wrote for mariners who came in contact with Non-Christian peoples, and Limborch followed him.

The rise of free-thinkers in England called forth apologies from Locke, Samuel Clarke, Lardner, Addison, Stackhouse, and Butler.

Pascal, Astie, Havet, and Lacordaire have been the principal French Catholic apologists against skepticism. In the Reformed Church, Abbadie, Jacquelot, and G. A. Turretin performed the same task.

German apologists followed the English until the appearance of the Wolfenbüttel fragments in 1777. These drew forth apologies from both orthodox and latitudinarian authors.

The rise of rationalism within the church has again made polemics preeminent in its controversial life.

Modern apologies are being directed against materialism, agnosticism, and pantheism, largely. Some writers are Christlieb, Orr, Iverach, A. B. Bruce, Kaftan, Beattie, etc.

Note. Most apologies in all these periods have been called into being by temporary and practical conditions, rather than by scientific considerations. The attempt to establish apologetics upon a scientific basis is now being made, but its completion has by no means been reached.

78. What is Polemics?

Polemics is the defense of one system of Christian doctrine against all other conflicting systems.

79. Define Irenics.

Irenics is the scientific treatment of the points of agreement in the various systems and confessions.

80. Define Dogmatics.

Dogmatic theology combines the material obtained from exegesis and history into an organized form, and presents the sum total of Christian faith in its relation to the facts of revelation. It is a progressive science.

81. What have been the chief Methods employed in Dogmatic Theology?

1. The topical,—employing a series of theological heads, or *loci communes.* This is the earliest and the traditional.

2. The synthetic,—which starts with certain fixed principles revealed in the Scriptures, and gathers all other truths around them.

3. The analytic.

4. The allegorical.

Note 1. The last two have only occasionally appeared.

Note 2. The first, modified by the second, is the method of Dr. Woodbridge's Analysis.

82. What are usually accepted as the Chief Divisions of Dogmatic Theology?

1. Theology proper.
2. Anthropology.
3. Soteriology.
4. Ecclesiology.
5. Eschatology.

Note 1. Apologetics is sometimes considered as an independent and introductory division of dogmatics.

Note 2. Bibliology, or the doctrine of the Bible, Christology, or the doctrine of the person of Christ, and Pneumatology, or the doctrine of the Holy Spirit, are sometimes added to the above.

83. What is Theology Proper?

It is that department of dogmatic theology which treats of all that pertains to the being and attributes of God,—the doctrine of the Trinity, and the connection of God with the works of creation and providence. (Under creation are also usually considered the subjects of angelology and demonology.)

84. What is Anthropology?

This treats of the origin and nature of man, his original state and probation, the fall, the nature of sin, and the effect of Adam's sin upon himself and upon his posterity.

Note. It must be remembered that the word anthropology is used outside of theology, in a similar but much broader sense.

85. What is Soteriology?

It treats of the doctrine of the person and work of Jesus Christ, the application of redemption and the means of grace.

86. What is Ecclesiology?

It treats of the true idea and nature of the church, its organization and its prerogative.

87. What is Eschatology?

It treats of the state of the soul after death, the resurrection of the body, the second advent, the general judgment, the end of the world, and the final destiny of the righteous and the wicked.

88. Outline the History of Dogmatics.

First Period, the Patristic.

Its earliest beginnings are found in the symbols and confessions of faith.

Origen in his work on Principles sketched a system. Augustine wrote his Doctrine and Kingdom of God. Others wrote similar works, or catechetical approaches to a system. John of Damascus was the first to construct a dogmatics in the strict sense.

The Greek Fathers discussed the doctrines of the Being of God and of the Person of Christ; Augustine the doctrines of the Decrees and of the Church.

Second Period, the Medieval.

The two tendencies of the Middle Ages were the complementary ones, the scholastic and the mystical, and among the multitudes of writers previous to the

Crusades, the chief were Anselm, Roscellin, Abelard, the St. Victors, and Peter Lombard (1164), who first prepared a system according to established rules, and whose followers were called *Sententiari.*

After the Crusades the scholastic development was more marked under the leadership of Alexander Hales (1245), Albertus Magnus (1280), and Thomas Aquinas (1274). The Thomists were opposed by a development of mysticism under the lead of Bonaventura (1274), and also by Duns Scotus (1308)) of the dialectic school.

The discussions of this period were largely in the sphere of Anthropology.

Third Period, from the Reformation.

a. Continental.

The cultivation of humanistic studies before the Reformation gave a many sided spirit to dogmatics, but left it without fixed principles.

Its regeneration began in the Reformation period with Melancthon, who laid the foundation of Evangelical dogmatics, his counterpart in the Reformed Church being John Calvin.

The continental dogmatics of subsequent periods, not altogether unaffected by the old scholastic and mystical tendencies, has been also influenced largely by the rationalistic school, by the Arminian movement, and by the teaching of Schleiermacher, who, rejecting historical authority and philosophic speculation entirely, fell back upon the so-called consciousness of the church as a basis. The school of Ritschl developed in the lat-

ter half of the nineteenth century. Out of these last two movements certain influences are flowing and, mingling, rather than coalescing, with the influence of the evolutionary philosophy and that of the destructive schools of criticism, have developed what is called Modern Theology, a transitional and still fluent, and by no means coordinated or fused body of thought.

b. Scotland, England, and America.

In Scotland, Calvin's Institutes has dominated dogmatics until very recently.

In England, Pearson's commentary on the so-called Apostles' Creed, and Burnet's on the Thirty-nine Articles have largely supplied the dogmatical treatment of the Established Church, while Watson is the great Wesleyan authority.

The dogmatics of our own country has largely been moulded after that of the continent of Europe.

Dwight and Stearns among the Congregationalists, Hodge and Shedd among Presbyterians, Raymond and Miley among the Methodists, and Strong and Clarke among the Baptists, indicate our ability and disposition to lean no longer upon continental authorities for doctrinal statement.

89. Define Ethics, and Christian Ethics.

Ethics is the science of morals. Christian ethics is the science of morals conditioned by Christianity. It describes the theory of the moral life as it should find expression in a Christian feeling, which is produced by a living faith, and approves itself in a Christian life.

90. How does Christian Ethics stand related to Philosophical Ethics?

It differs from the latter with regard to its scientific form, its starting point and motives; but the substance of the two can never be contradictory.

91. What is the Basis of Christian Ethics?

The life of the Lord Jesus Christ actualizing and exemplifying the ethical precepts of revelation.

92. What is the Division of Christian Ethics?

Into general and special.

Note. This division is only relative, however.

93. What is General Ethics?

This is concerned with settling the moral principle, or the objects and motives of moral action, and hence also with the investigation of man's moral nature and capacities, the correct bounding of the ideas of good and evil, of sin and imputation, of grace and freedom.

94. What is Special Ethics?

This concerns particular manifestations and expressions of the moral life in given circumstances, and includes the particular doctrines of virtue and of duty.

95. What is Casuistry?

Casuistry, sometimes treated improperly as a separate branch of ethics, has then to do with cases in which duties come into conflict with each other.

96. Outline the History of Christian Ethics.

First Period, the Patristic.

The preliminary efforts were made by the apostolic fathers and apologists, especially Clement of Rome and the author of The Shepherd of Hermas. Clement of Alexandria, Tertullian to a large degree, Cyprian, all the great patristic preachers, and Ambrose, Augustine, and Jerome, developed the science.

Second Period, the Medieval.

Aristotle with his catalogue of specific virtues controlled the earlier half of this period. Casuistry developed. The forerunners of the Reformation, such as Wycliffe and Huss, and the awakening of classical studies, revived interest in ethics in its relation to the Christian life.

> *Note.* The four cardinal virtues as taught by Plato and again by Aristotle were wisdom, justice, courage, and temperance. Aristotle added to these liberality (becoming magnificence when large expenditure was possible), laudable ambition, gentleness, friendliness, truthfulness, and decorous wit.

Third Period, from the Reformation.

Zwingli and Luther, in sermons, etc., gave new force to ethical teaching. Melancthon accorded ethics scientific treatment. Calvin included it in theology, under the head of the doctrine of regeneration. Danæus first treated it as a distinct theological department. The authors of the Heidelberg Catechism gave it great prominence.

The Cartesian philosophy gave it a distinct impetus.

Arminianism gave it special emphasis. The Pietist and Methodist movements stimulated and purified it, while Jesuitism degraded it. Kant clarified it from eudæmonism, but transformed it into a species of moral arithmetic. Rothe uplifted it.

Martensen, Wuttke and Janet are among the modern authorities.

The English and American literature on this subject is meagre, in contrast with the treatment of philosophical ethics, and in striking contrast with the large practical development of ethics in English and American life.

Chapter V.

Brief Outline of the Encyclopedia of Practical Theology.

97. What is Practical Theology?

It is the art of applying to church life, the results of exegetical, historical, and systematic theology.

It is that department of theology which treats of the activity of the church, as this activity is exercised by the church as a whole, or by individual members and representatives acting for the church.

98. What are its Chief Divisions?

1. Homiletics.
2. Liturgics.

3. Poimenics.
4. Archagics.
5. Pedagogy.
6. Sociology.
7. The English Bible.

99. What is Homiletics?

It is that branch of Practical Theology which treats of the preparation and delivery of sermons. It is the science of which Preaching is the art.

100. What is Liturgics?

It is that branch of Practical Theology which treats of the nature, spirit and conduct of the public worship of God.

101. What is Poimenics?

It is that branch of Practical Theology which treats of the nature, the duties and the privileges of the pastoral office.

102. What is Archagics?

It is that department of Practical Theology which treats of the organizing and leadership of the Church in her task of conquering the world for Christ.

103. What is Pedagogy?

Pedagogy is the science of teaching. In Practical Theology it is that department thereof which has to do with teaching Christian truth.

104. What is Sociology?

Sociology is the science which treats of the origin, nature, history, laws, forces and institutions of society. Within the limits of Practical Theology it is that department thereof which deals with the study of the field, in its largest aspects, in which Christian effort is to be expended.

105. What is the Relationship of the Study of the English Bible to Practical Theology?

It is that department of Practical Theology which teaches actual familiarity with the chief instrument the Christian and the Church are ever to rely upon for success in English-speaking fields.

Chapter VI.

Each student will fill out this chapter by making a complete chart of all the contents of the foregoing outline sketch of Theological Encyclopedia.

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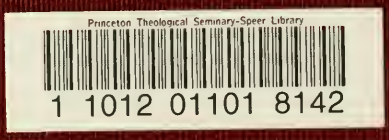
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